

EIGHTH
ANNUAL REPORT
OF THE
PHILADELPHIA SABBATH ASSOCIATION.

THE more we contemplate its momentous bearings upon human happiness and destiny, the more profound will be our veneration for Him who kindly gave the Sabbath to man, when "the morning stars sang together, and the sons of God shouted for joy;" and viewed in all its important relations, there is no danger that this Divine Institution will be too highly respected. The great danger is, that it will be lightly esteemed or forgotten, and that most fearful calamities will result to individuals, families, and the community. "*Did not our God bring all this evil upon us and upon this city? yet ye bring more wrath upon Israel, by profaning the Sabbath.*" The all-wise Jehovah, who said amid the awful glories of Sinai, "*Remember the Sabbath-day to keep it holy,*" has evidently the same abhorrence of its profanation now, as when he visited the Jews, and since then, other people, with merited judgments for this great sin: for that holy and benevolent Being, who made and adapted the Sabbath to the condition and necessities of man in all ages and climes, is immutable.

It is gratifying to know that the public mind is partially awake to this subject, and that a good work is in progress, especially for the benefit of thousands along the public works of our State—thousands, too, who are as much entitled to our sympathies, prayers and charities, as any class of our citizens. The past year has been one of peculiar trial and encouragement. Amid its tide of worldliness and excitements, the agents and missionaries of the Association have diligently persevered in effort and prayer, for a holy observance of the Sabbath, and the salvation of those

too much neglected immortals. Six individuals have been engaged to labour, some for the whole, and some for a part of the year, in our important enterprise; and never has the Society seen more decisive evidence of usefulness, than is furnished by the reports received the past year.

Rev. O. S. Powell spent the first part of the season in Ohio and other Western States, for the purpose of securing the organization of a Western Sabbath Union. This has been accomplished under favourable promises of good. On his return to Philadelphia, Mr. Powell, for several years the laborious and efficient agent of the Association, resigned that office, and has since retired to a pastoral charge.

The following Reports from its missionaries are submitted to the patrons of the Association, and to our readers of every Christian name, for an attentive and candid perusal:

Report of Rev. William Hance:

WEISPORT, December 2d, 1848.

Dear Brother Miller—The close of another season of missionary labour reminds me of the necessity of reviewing the past. Never have I felt the responsibility of my situation and need of Divine assistance, more than during the past season; and I am permitted to rejoice that that assistance has not been withheld.

According to arrangements, I spent the winter season in the mining districts of Carbon and Luzerne counties, visiting from house to house, and presenting the gospel of our blessed Redeemer. In those visits, I was abundantly blessed: and many were the seasons of refreshing, while engaged in prayer at the family fireside. A very large portion of those whom I thus visited were Roman Catholics; but, even with them, I had much encouragement. I presented a copy of the Holy Scriptures to one, who amidst much opposition and jeering, had requested it. It was the cause of much commotion among his Roman neighbours. Shortly afterwards, it was reported to have been stolen and burnt. I called upon him, when he overloaded me with thanks for the gift, and remarked that he spent every evening after the toils of the day, in reading that blessed book; and added, "I do most ardently desire to experience that change of heart, of which the Bible speaks." On my alluding to the report of its having been stolen and burnt, he said, "No, it is not burnt: but, I have no doubt it would be, if they could get hold of it, but that they shall not do." Another Roman Catholic to whom I gave a Bible, a second time, returned thanks for the

gift, and said that he was in the habit of reading it at least two hours every evening, after the toils of the day, and found it indeed a precious book. While in this field of labour, I was permitted to participate in two gracious revivals of religion, in which about twenty-five professed to have found the pearl of great price.

On resuming my labours on the canal, my heart was pained to hear that the Delaware Division Canal was again opened on the Sabbath-day: but, as to its propriety, there was but one sentiment along the entire route; there was the exclamation from those directly concerned, "What have we done to merit such treatment?" Some of the lock-tenders declared their determination to abandon the works, although at great inconvenience to themselves and families; the collectors expressed their determination not to open their offices, or give any clearances on the Sabbath-day. In a word, there was a universal murmur; *they had enjoyed the sweets of the Sabbath rest*, and esteemed its privileges too highly to yield without a struggle; and through the Divine blessing, the locks for the balance of the entire season, remained closed on the Lord's day.

I have regularly preached among the boatmen on the Sabbath, when not providentially prevented, twice a day at Mauch Chunk, and occasionally at Easton and Weisport. Those services have been well attended, the congregations sometimes numbering from one hundred to one hundred and fifty boatmen; they are orderly, and generally manifest a deep interest. Several incidents might here be related, to show the interest manifested, and the benefit of those exercises. Two only must suffice.

In the early part of the season, on a Sabbath morning, on arriving at the wharf, I found two men about to engage in a combat, while they were surrounded by quite a host of others as witnesses. Going up to them, in reliance upon Him who hath said, "Lo I am with you always," I proposed that instead of fighting, they should join in worship, and listen to the message of Divine mercy. The proposition was accepted; and instead of a boatman's fight, the knee was bent in prayer, and your humble missionary preached to them the gospel of the Prince of Peace, and from many an eye that morning flowed the penitential tear. Thus was the wrath of man made to praise the Lord.

On another occasion, an effort was made by a poor deluded Romanist to disturb our exercises, but it was immediately frowned down by all classes of boatmen, Romanists as well as others. Often do the boatmen refer to those exercises with expressions of much pleasure. I have also, as on former seasons, rode with them on their boats, endeavouring to enter into their feeling, and lead them to contemplate the great subject of salvation by our blessed Redeemer. In this part of my work, I have been greatly encouraged to persevering labour. A Romanist, who previous to this season, was steady in his refusal to take any of my tracts, and never wanted me to ride on his boat, has requested my company, and conversed freely on the subject of religion. I have also

supplied him with a Bible, a copy of Baxter's Call, and a number of good tracts.

A poor backslider, with whom I have had several interviews, in a conversation said to me, "Oh, sir, when I go home, and meet my pious wife and two daughters, and especially when they join together in family worship, it makes me feel indescribably wretched. Would that I were happy in the Saviour's love again!"

I have also conversed with that son of pious parents, who, like the prodigal, left the parental roof when quite a lad, and wandered to and fro, until in his downward course he arrived at the gambler's table, and night after night, with a zeal worthy of a better cause, led others to the same brink of ruin; and yet, Brother, that hard heart is softened under Divine influence, while he weeps over his sins.

Here, too, is found the poor little driver-boy—and many are orphans, who are ready to exclaim, "No man careth for my soul." He is met by your missionary, and his heart is made glad to know that Christians care, and a Saviour died for him. Among them I have distributed quite a number of Testaments during the past season, and it is truly gratifying to find that in most cases they are appreciated and well used. On one boat I found two small boys: one could scarcely read; I gave both a Testament. A few weeks after, I met them again. The captain gave a good account of their using the books; and the one who could scarcely read, had now made such advancement as to read quite plain; his improvement was truly surprising. The boys gladly receive the tracts, in most cases. Often am I asked for particular tracts, as "The Cabin Boy Bob;" "The Swearer's Prayer," &c.

There are now quite a number of pious men on the canal—those who adorn their profession: but, open the canal again on the Sabbath, and you drive them from it. I also meet lock-tenders and their families: nor is my labour in vain with them. I was once called to the bedside of an afflicted youth, son of one of the lock-tenders: he was without a knowledge of the great plan of salvation. I pointed him to his need of a Saviour, and exhorted him to fly to the cross; I prayed with him and left. Again I stood at his bedside, as death was making his rapid strides: but he now could say, "Praise the Lord, O my soul!—'Jesus hath died that I may live!'" He passed away, (as his father afterward told me,) triumphant in his Saviour.

I have just received a grant of books from the American Tract Society, for the formation of a library for the boatmen on the Lehigh Canal. This I hope, if the Lord spares me, to have in operation next spring, and trust that much good will result from it. That we may continue to enjoy the smiles of our Divine Master, is my constant prayer.

Yours, in Gospel love and fellowship,

WILLIAM HANCE.

The above report is filled with interesting facts, showing usefulness which may well delight every benevolent mind, and elicit

sympathy, prayer, and co-operation in our blessed work. We next introduce Rev. Mr. Wood's Report, exhibiting the state of the North Branch Canal, where the locks are opened on the Sabbath.

To Ex. Com. of the Philadelphia Sabbath Association :

Dear Friends—Again it becomes my duty to lay before you a summary of what I saw and performed while engaged as your missionary. Occasionally I met with a pious captain, whose bowels yearned with compassion toward his neighbor and family ; and with an earnest zeal besought me to visit his neighborhood, when he could have his friends collected in some school-house or humble cottage, to hear the Gospel. In this way the missionary, without neglecting his duties to the boatmen, can reach thousands of precious souls, who are very seldom, if ever, permitted to attend upon the means of grace. I have had many such meetings during the summer.

These afflicted sons and daughters of Adam, whom Jesus left as his legacy to the Church, to be tenderly protected and nourished by it, have often, with tears in their eyes, blessed God for sending your missionary to them. One such meeting I held, where were seen many tottering under the infirmities of age ; one immediately before me with his ear trumpet anxiously catching a few scattered words of eternal life. At another, I saw the widowed mother of poor helpless idiots pour forth tears of gratitude to Him whose hand had pressed so heavily upon her orphan children, for the privilege of hearing the Gospel within her lowly dwelling.

Beginning at Harrisburg, I kept the canal to its termination at Pittston. Owing to ill health, I was prevented from exposing myself to the sun upon the boats, and therefore selected the different depots along the line, as the most favorable points of influence. Here I could visit the boatmen morning and evening, and during the cooler parts of the day, with tracts and Testaments. They have almost invariably treated me with kindness. I have freely conversed with them, and exhorted them to forsake their wicked ways and turn unto God, who is abundant in mercy and goodness. They have listened with respectful, and in some instances serious attention to what I had to say. During the latter part of May, I was frequently thrown among the raftmen who were returning from their lumber markets. Sometimes they employ a large number of open wagons to carry them along their journey. On such occasions, I have been in the habit of riding with them for a few miles till they halted at a public house, and then distribute tracts, and address them upon the salvation of their souls. Such a course has never failed to produce a happy effect. I have had them around me at the hotel after we had stopped, and offer money for my "yaller kivered books," alluding to the tracts which I held in my hand. They said that they lived far in the woods and mountains, where they could neither get good books to read, nor hear preaching, and that they wished to carry

some to their children. With respect to the observance of the Sabbath upon the N. Branch, I have but little to say that is encouraging. During the summer there has been more running of the boats upon the Lord's day, than there was the summer before. Last year, the collector at N. permitted no boats to pass upon the Sabbath. But this last spring, the very first Sabbath I made an appointment among a large number of boatmen, to meet them in the afternoon for the purpose of preaching to them, he gave every one a permit, and sent them on their wicked way. Since that Sabbath the boats upon the N. Branch, have, with few exceptions, continued to run on the Lord's day. Even at Berwick, they are allowed to pass until 9½ o'clock, A. M., and from 4 o'clock P. M. These facts will account for my not having been able to have preaching among them on the Sabbath.* While upon this part of my report, I would mention a pleasing case of conversion from reading a single tract. It was that of an assistant lock tender. One day when passing the lock, he called to me, and asked if I had "another book to give him?" He told me that early in June, I had given him one on the Christian Sabbath, that he had read it, and ever since felt that it was wrong to work upon that day. As soon as he read it, he resolved that he would no more attend lock upon the Sabbath. Notwithstanding the opposition of his employer, this youth strictly observed his resolution. I learnt that he was in the habit of getting some good book, and of repairing to the hay-mow of an old barn, where he might quietly spend the Sabbath in profitable reading. The boatmen are exposed to many and powerful temptations. I am fully satisfied that they can be effectually reached, in no other way, than by having missionaries stationed at comparatively short distances, along the different lines. For in order to know where and when, and how to apply the remedy, the missionary must know where and what the evils are; at what times they most powerfully operate in blinding the minds, and hardening the hearts of the boatmen.

Observing a large number of "flour, feed, and grocery" stores at short intervals along the N. Branch, I suspected, from several circumstances, that they were in reality grog-shops. I resolved to test whether this was the fact. Accordingly, wherever I saw a shop along the whole line, professing to be a flour, feed and grocery establishment, I entered and did not leave it until I was satisfied of its real character. With one or two doubtful exceptions, they all sell spirituous and strong drinks to the boatmen, and driver boys! The number of such places along the N. Branch, I found to be very large. I am safe in saying that there is *almost* one to each mile! This, I know, is much more easily asserted than proved. But I *have* proved it; I affirm what I *saw*. In these places of destruction and death, the poor orphan boy, and unhappy boatman are to be found wasting their time, their money, and ruining their souls. I have exhorted them to forsake their evil practices, and

* How different at N. from the usage at M. Chunk, where from 50 to 150 boatmen are devout hearers of the Gospel on the holy Sabbath, which was kindly made for man.

warned them to flee from the wrath to come. In one of these places I found a number of old men and boys, some of them in a beastly state of intoxication. The proprietor was a young man, who appeared to feel ashamed of his business. He attempted in many ways to excuse himself. After a half hour's friendly conversation with him, I left him in the hands of Him to whom "vengeance belongeth."

Such are a few of the evils in the way of the conversion of the boatmen. The question has been frequently asked me, "Why so anxious to give the Sabbath to the boatmen, while there are so many grog-shops? Will they not upon the Lord's day congregate around such places, and get drunk and fight?" I have said to them, the best way to remove these grog-shops, is to give the boatmen the Sabbath, and then to send the missionary among them to preach the Gospel of Life. I succeeded in securing a library of eighty volumes for the boatmen at Berwick. About 70 volumes were purchased by the Association, the others I begged. They are under the eye of a minister there, who will see that they are not abused. A large number of circulars were printed and circulated, informing the boatmen of the existence of such a library, and calling upon them to read the books.

I am happy to say that the longer I am occupied as your missionary the deeper is the interest I feel in the work. The field which you are thus endeavoring to cultivate, yields to no other part of the Lord's vineyard, in its lawful demands upon the philanthropy of the church. Unlike many other fields, it is always increasing in extent as well as in its demands upon the attentions and labors of a class of itinerating missionaries. And since their labors necessarily extend to the destitute along the canals, it is no more than just to expect that the churches in the vicinity of public thoroughfares, will come up to their duty in the matter of assisting you in your noble enterprise. That God may abundantly crown your efforts with success, is the prayer of

"Yours, till Glory,"

CHARLES WOOD.

The field occupied by Mr. Wood has presented great obstacles to apparent success, yet it is very manifest that he has done a good and important work. So much intemperance and Sabbath profanation must have been very trying to his faith. We pass to the report of Mr. J. Pearson, who has labored principally on the canal between Columbia and Hollidaysburg.

To the Managers of the Philadelphia Sabbath Association:

Gentlemen—In proceeding to give you an account of my labours, it is with mingled feelings of humility and gratitude—humility for the very imperfect manner in which my labours were performed—and gratitude for what of the goodness of God I experienced.

The providence which brought me in connexion with your Associa-

tion, is one for which I shall ever in after-life have reason to bless God: for never did I see the importance of the fourth commandment in the same living letters of light, nor would I at all have seen it in the same point of view, had I remained on the Pennsylvania State Canal without visiting any other. But, as soon as I went on the Schuylkill Navigation Canal, my attention was arrested by the great change in the comparative character of the men engaged. When I came to examine the cause of this vast difference, I found that the Schuylkill canal is absolutely without the Sabbath; while on the Pennsylvania Canal, relatively, the Sabbath has been observed for a number of years. By comparing the moral character of these two canals, we get an incontrovertible demonstration of the proposition, "the Sabbath is the great and all-pervading means of giving efficacy to moral government;" for the crimsoned shades of immorality, which distinguish the Schuylkill from the Pennsylvania, are very perceptible.*

In addition to the distribution of tracts and Testaments, my manner of giving instruction was *conversational* on Sabbath and every day. In this way I came in contact with more men, and saw more of what is the state of religion on the canals, than I possibly could do in any other. With few exceptions, I was treated in a very gentlemanly manner by the boatmen.

The first day I was on the canal at B., where a few boats were tied up, while the horses were feeding, I gave away a number of tracts and Testaments. I offered one to a man, which he refused, saying to me, "You are another of these fellows, who think that the men on the canal are heathens: but, if you have got any other thing to do, you would as well go to it." He then went on to tell me, "that the boatmen would be as far on as any of us in a very short time; for God never made any man to damn him." I then told him, that it was my duty to come here and talk to the boatmen concerning the interests of their immortal souls: since in his providence he has called me to this work. He said, "I do not believe a word of the Scriptures." I asked him, "Have you ever seen a Jew?" "Yes, I have seen many a Jew: but what have they to do with what we are talking about?" "Do you know why they are wandering—a distinct race among the nations of the earth?" "I know nothing concerning them, nor do I care to know any thing." "Well now, Captain, it concerns you to know about the Jews, who they are, and for what end God has kept them a distinct race among the nations of the earth, for these last seventeen hundred years? The Jews are the living witnesses to the truth of the Scriptures; and when you see a Jew, you see a witness for the truth of the Bible. If you hear the Jews used as a by-word or taunt along the canal, you hear a voice proclaiming that 'heaven and earth may pass

* The Philadelphia Sabbath Association has for particular reasons never sustained any missionary, or exerted any influence directly on the Schuylkill Navigation Canal. The public can notice the comparative character of the boatmen, and inquire if something ought not to be done for them.

away, but my word shall not pass away.' All these things concerning the Jews, were foretold in the Bible." I then asked him, "Have you ever seen a rainbow?" "Yes, I have seen many a rainbow." "Do you know any thing about the rainbow?" "No, I know nothing at all concerning it; for I am no scholar." "It does not require scholarship to know many things concerning the rainbow; for you see in its bright variegated colors, as it bespans the darkened clouds, the proof of the truthfulness of God; and his righteous displeasure against sin."

I then observed a change taking place in his countenance, and I stepped on the boat and sat down beside him, and a very general conversation on the plan of salvation and the great interests of the soul ensued. He acknowledged to me that he did not believe a word of what he said; but only talked so to get rid of me; for that *he did not like the subject of religion to be mentioned, as it made him uneasy*. Before I left him he received a Testament and some tracts, and promised to read them.

But the neglected driver-boys are by far the most interesting portion of those working on the canal. They in a special manner, demand the attention of the Christian public. Oh! that some Howard-like effort was put forth on their behalf! One day, at Columbia, a German boy came to me and asked for a tract. I gave him two. He said that after he had read them he would take them to his mother. I asked him if he would like a Testament. He said yes. I gave him one, and the grateful expression of his countenance, was to me, an ample reward. Often among the German and Irish emigrants, I have experienced the truth of the promise: "He that watereth shall be watered." One day leaving Columbia, being much depressed, I saw a German boy sitting in one of the most public places, reading one of the tracts I had given him the previous day. The very sight of him, so employed, vivified and refreshed my spirits. May God bless the reading of that tract, to his never dying soul.

In distributing tracts among the *emigrants*, I had some very interesting conversations. One Sabbath day at Hollidaysburg, I went on a boat which had on it some 70 or 80 German and Irish emigrants. They were eagerly receiving my tracts, when an old man comes hastening up and asks me, "What do you intend by distributing these tracts among the people?" "They are designed to illustrate the principles of the Gospel and lead men to the Saviour." "What is the Gospel?" "The term means good news, and is applied to the offer of salvation made by God to fallen man through Jesus Christ." "How is a man to be saved?" "Only by believing on the Lord Jesus Christ." "That is false, the devils believe and are not saved." "Sir, you misapply that text of Scripture, for salvation was never offered to the devils; Jesus Christ did not take the nature of angels, but only the seed of Abraham." "You say that a man is to be saved only by believing on the Lord Jesus Christ; but how can a man believe on that he has not seen?" "Are you an Irishman?" "Yes." "Did you believe there was such a place as America before you left Ireland?" "Yes." "Did you see across the Atlantic Ocean?" "No." "Then how did you come to believe in

its existence?" "I had a son here." "And did you not believe in that you had not seen?" "Yes." "Well now, can you not believe in that you have not seen?" "Yes, in reference to worldly things; but not *spiritual* things." "Well, since you cannot believe in spiritual things which you have not seen, how do you believe in *God*?" This question puzzled him, and he did not know what to say. I then proceeded to prove to him that there is no way of salvation but by believing on Jesus Christ; that the Scriptures are the word of God; that every man has a right to exercise his private judgment on them; and that a man without private judgment, is a contradiction in terms. During the above conversation, there were many present; I suppose nearly two hundred.

Sometimes I had an opportunity for prayer and reading the Scriptures in the cabins of boats, and sometimes I met with men, who seemed a *good deal anxious concerning the interests of their souls. To point anxious inquirers to the sinner's hope, is a most cheering privilege with the missionary on the canals.*

With prayers for the success of the great work in which your Association is engaged,

Respectfully, yours, &c.

JAMES PEARSON.

December 14, 1848.

Such sentiments and reasoning presented in the presence of crowds of eager listeners, are well fitted to instruct and benefit, while the truthfulness of God's word stands forth in bold relief, commending itself to their conscience and heart. But we turn to the report of Mr. E. M. Long, our missionary for the German emigrants.

THEOLOGICAL SEMINARY, Mercersburg, Nov. 21, 1848.

Rev. J. Miller—Dear Brother—

Time in its onward course has borne me rapidly through the responsibilities of a short season of labor. You bid me stop for a moment and report what has been done for Christ and his kingdom. This is truly a pleasant task, as it brings to remembrance the many tokens of his favor. But where shall I commence? Incidents illustrative of our work press in upon me from every side. All I can hope to do, will be to give *some* of them, which I trust will go to show *the nature, necessity, and utility* of our efforts.

An influence extremely blasting, has long been sweeping to ruin many of the precious souls that are found on these public highways. So that I have found my efforts to stem this overwhelming current of iniquity, attended with no small degree of difficulty. And though I have found it generally acknowledged that the Philadelphia Sabbath Association has been instrumental in the rescue of many, and especially in the greater sanctity of the holy Sabbath, still there yet remains much

to pain the Christian heart,—much that is yet to be done. The grog-shops are open, and the great enemy of man uses them as the means of destroying the souls of his votaries, who collect there in large numbers. His principal themes on these occasions are, “Thou shalt” *not* “remember the Sabbath day to keep it holy,” “Drink and be merry,” “Thou shalt not surely die.” To such a fearful extent has drinking been carried along some parts of the canal, that the priest has thought it necessary to pronounce a curse upon all the shantees and grog-shops where liquor is sold. “But” (said a Roman Catholic,) “we get ahead of him for all that; we get the rumseller to bring his liquor *outside* of the building, and thus *evade the curse*.” I have found many of the boatmen who keep this liquid poison on board their boats “to keep off the fever.” Others use it to “keep them warm in travelling after night,” &c.

Cursing and card playing I have also found to prevail to a lamentable extent. Yet, whenever I have given them reproofs concerning the same, I have found them willing to acknowledge the sins, and in many cases have received promises to abandon them. But what has pained me most, has been to see many of the poor orphan *boys* led into the crimes and vices of the *older* boatmen. One (14 years old) told me that he was an infidel, and hence refused taking a Testament, saying, “that it was a mere compilation of stories,” &c. Ah, how sad would the dying hour of the parents of these children have been, had they known that this was to be their condition, and this the influence exerted upon them? And how importunate, too, would their pleadings have been to the Christian world to hasten to their rescue?

In distributing tracts, and holding meetings along the canal, I have frequently been mistaken for a *political* missionary. Hence I have often collected together great crowds of tavern loafers, Catholics, infidels, &c., who have always listened with the greatest attention while I have endeavored to present to their view the cause of Christ and his holy Sabbath. My labors among the foreign emigrants have been very encouraging. As this canal is the great thoroughfare to the West, I have daily met with boat loads who have always embraced with anxiety the truths presented. The distance they go on the canal from Columbia being more than 300 miles, and having nothing in particular during this time to engage their attention, and especially as they generally feel lonely and friendless, I have found it a most excellent season to introduce the Friend of sinners. I could give you accounts of many interesting interviews that I have had with them, but a few must suffice. The first crew I met was composed of English, Irish, and Germans. I gave them some tracts, which they soon read through, and exchanged them with each other until they were read over and over again. A group of either Germans or English was constantly around me, who listened with intense anxiety while I spoke to them of a crucified Jesus. When we were about parting, I left behind some *Testaments*, *Sabbath Manuals*, *Baxter's Call*, &c. to continue the exhortation, when a wave of joy suddenly overflowed their hearts, and they gave expression in a hundred “thank you's, God bless you,” &c. From their great anxiety to obtain

the truth, I was not a little astonished to learn that the most of them were Roman Catholics.

Seventy were detained over Sabbath in Columbia. Informing one of them that we would have meeting in a certain warehouse, in their *own language*, his countenance brightened with gladness, and his eyes sparkled with joy, as he exclaimed, "Meeting! can it be?" Only a few seats could be procured, and while they *stood* around the speaker, their eyes were often overflowing with tears. It was truly one of the most solemn and affecting meetings I ever attended, and would have gladdened the heart of every friend of the poor emigrant. One Catholic mother I shall never forget. She, with her husband and children, had been compelled to leave their country on account of war. When she arrived in Philadelphia she met with a brother, who preceded her. He was now on a bed of sickness and death; and being unable to remain and see him die, she had left the city and was now on her way to the West, a stranger in a strange land, comfortless and almost penniless. Her heart was broken, and sinking under the weight of sorrow, she seemed to say, "O, where can a drop of comfort be found?" I gave her a tract, after reading a few lines of which, she paused, and wiping the tears from her eyes, said "Des gibt mir trost," (This gives me comfort.) I asked her whether she possessed or ever read a Bible, to which she replied in the negative, and that she lived in a Roman Catholic settlement, where the priest would not permit them the use of it. I then told her that *the Bible* was full of sweet and consoling promises, suited to heal the wounded heart. "Does it?" said she, in a peculiarly earnest tone. I then asked her whether she knew what the contents of the Bible were? She said she did not. You can better imagine, than I describe, her surprise and intense joy, when I told her of the Balm of Gilead, the Blessed Comforter, the Saviour, and Heaven, of which it spoke.

Many I have found exactly in her condition, hungering, yea, starving for the pure milk and comfort of God's word. And the time I have spent among these poor emigrants, especially the German part, has been the most interesting and profitable of my whole life. All along the canal I have been greeted by Christian friends, who seem delighted with the work, and only lament that while the harvest is so great, the laborers are so few. May the Lord put it into the hearts of his children to send forth more laborers into the harvest.

The brief extract, subjoined, of a letter received from Mr. Long, on his partial recovery from sickness, will be read with lively interest.

Rev. Mr. Miller—

After I left you at H., I came in immediate contact with a host of foreign emigrants, with whom I had the best success, and the most interesting times. I came with this crew as far as N. At M. I came across another load. I stated to the captain my mission among

the emigrants, and asked permission to ride along. He said "no," and commenced swearing, (having mistook me for a minister,) and said that he had made an oath that he would never carry a minister. I told him I was no minister, but merely a humble missionary on the canal. "Well then you may go along," he said. I never spent a more happy or pleasant day, than I did with the emigrants on board this boat. Could I but mention some of the many interesting interviews, you would be easily convinced of this fact. I translated some Latin parts of the Mass books to the Irish Catholics, which pleased them much. One German Catholic bought a work against popery, and fairly begged me to give him a work on the conversion of Paul, which I did.

The captain treated me with the greatest kindness; gave me an excellent supper, and all without charge, saying that he "liked to carry the right kind of fellows." When we arrived at — on Thursday night, a hot fever began to spread through my system. When I told the emigrants I would have to leave them, they were unwilling to let me go, saying, that they would make a good bed for me to sleep on that night, &c. We, however, bade each other a painful adieu, and never did I part with relatives or friends that caused me more sorrow.

I have become so much attached to this work, that it is a great self-denial for me to leave it for a time. I consider it not only a duty, but also a privilege. I lay sick at the house of Mr. — who before had taken Christ for a bastard. He told his wife last night that it seemed to him as if I had been sent there just for their good. I left him in an interesting condition. He views Christ now as the loveliest among ten thousand whom his heart desires. He and his wife are going to commence family worship to night. The change of this man's thoughts and feelings amply repay me for all my labor on the canal. May we meet in heaven. Pray for him and me,

Your humble and unworthy servant,

E. M. LONG.

When we contemplate this missionary coming in contact daily, with from fifty to two hundred emigrants, and exerting so important an influence upon them, while they are first welcomed to our shores, and then how small the amount required to sustain him, we may discover one of the most *economical* modes of doing good in the whole field of benevolent enterprise. And well may he be delighted in his effective labors of love to these strangers, who seek a home in our free and happy land.

Rev. A. BINGHAM has also during short periods, labored for the sanctification of the Sabbath in Philadelphia. In several instances the evidence of his usefulness has been signally manifested.

The GENERAL AGENT has been engaged in Churches in seventeen counties of the state, to awaken a deeper sense in the public mind, of the importance of the Sabbath to the welfare of man, and a Divine institution perpetually binding upon us to be kept holy, and, in connection with this, to collect funds for the Association.

He has disposed of over 500 copies of Edwards' Sabbath Manual, by gift and sale. They have been received and read with deep interest, and we have evidence that the sentiments of truth therein so well enforced, have worked like leaven in the public mind.

On the 29th of November last, he attended a Sabbath Convention at Gettysburg, Adams County. A good degree of interest was manifested by a numerous audience in attendance.

A case was brought before the Supreme Court at Harrisburg, from Franklin County, testing the constitutionality of the law prohibiting ordinary work on the Lord's day. The decision was given by Judge Bell, confirming that of the lower court in sustaining its constitutionality, which has been published in connection with that of Judge Coulter, taking an evangelical view of the subject. It is gratifying to learn that these decisions have given so much satisfaction to the community, especially to the Christian public.

In reference to making iron in Pennsylvania without Sabbath labor, a highly interesting letter has been received from Martin Bell, Esq., Blair County. It is commended to our readers for their candid perusal, especially to the manufacturers of iron. (See page 17.)

RAIL ROADS.

On the Cumberland Valley Rail Road, there is now only one train of cars running on the Sabbath. The other train was discontinued last summer, a week or two after a collision of the two passenger trains, which occurred near Newville one Sabbath morning, doing much damage and much endangering life. On the Rail Road between Philadelphia and Harrisburg, it is stated by good authority that repeated accidents, and a number in succession on the Sabbath, have occurred and that the travel in comparison is far less than formerly on the Lord's day.*

While the public mind in European Nations is more awake to the importance of the Sabbath, and New England and New York have manifested a growing interest in its sanctification, our state has felt a redeeming influence. The work of reform is going forward. The good accomplished by our Association is acknowledged by the friends and foes of personal religion. And in view of the *facts so emphatically encouraging* embodied in the foregoing missionary reports, we earnestly appeal to the Christian public for sympathy and aid in this good cause. Funds are greatly needed, and especially the Divine Spirit, to crown our efforts for the holy observance of the Lord's day and the salvation of souls, with complete success. May its influences distil upon the thousands in whose minds the seed of truth and life has been sown, that God may be glorified and they in due time, reap an eternal harvest of purity and joy.

In securing the great and momentous object in view, each one should meet his responsibility, and give the *eloquence of a consistent example, the reasonable charity at his command, and the fervent prayer of faith*. Let the individual, the family, the state, the nation acknowledge the obligation and blessing of the Sabbath, and sincerely call it "a delight, the Holy of the Lord, Honorable" and God will dispense from his fullness those blessings which shall

* "More than thirty Rail Road companies in the United States, have suspended the running of their cars on the Sabbath; ten or twelve of them during the last year. The Post Master General, is willing to suspend the transportation of the mails on the Sabbath, wherever public sentiment is in favor of the measure."

fully satisfy the necessities of all. The secret of our prosperity as a republic with our free institutions, effective industry, liberty of conscience, purity of morals, elevation of mind, is a sterling principle and virtue fixed in the elements of society, connected with the sanctification of the Lord's day, and with the observance of the other commandments of God.

In conclusion we appeal to the friends of order, humanity, intelligence, morality and religion, of domestic happiness, private security, industrious habits and sobriety, public justice and civil prosperity, to appreciate the untold blessings of the Christian Sabbath. It was made for man by a God of infinite love and wisdom, and is admirably adapted to elevate his condition and character in every respect for time and eternity. Properly observed its glad return is hailed a living emblem of heaven. Let it be universally kept from pollution and its indispensable opportunities and privileges be improved and the tide of vice and crime, misery and blood shall recede, our public works become highways of holiness, our State, charitable and benevolent treasures be replenished, and the hopes of a glorious immortality through the merits of our dying, risen Redeemer be consummated in that bright world, "where the wicked cease from troubling and the weary are at rest."

By order of the Board of Managers.

ELIZABETH FURNACE, Jan. 5, 1849.

Rev. J. Miller—Dear Sir,

I am happy to be able to inform you that the present trial of stopping our Furnace on the Sabbath, has been entirely successful. So far as I know, all concerned are well pleased with the plan, and would not wish me to abandon it.

Perhaps it would be more satisfactory to you and the public, for me to give you a short history of my experience. In 1846, I determined to try if we could not stop on the Sabbath, having the example of Mr. Hamilton, of Ohio, to encourage me. We stopped three or four Sabbaths, but the Furnace did not work well, the prejudices of the workmen being against stopping, and being convinced myself that further trial under the present circumstances was not expedient, I abandoned it, with the determination, if spared, of giving it a fairer trial, at some future time. The principal difficulty appeared to be, that the bottom of the hearth, or crucible, lost so much of its heat that the iron we made on Monday would chill in the notch or place where the hearth is opened to let out the iron, taking from 12 to 36 hands to get the same entirely clear.

I now became convinced that there was something radically wrong in the construction of the Furnace, and therefore came to the conclusion to pull down and re-build the stack, which having done last spring, we again started in July, blowed fourteen weeks, stopping each Sabbath, except the first. We have found it best to take about 100 lbs. of ore off of each charge, for about 16 charges, on Saturday evening, so as to come to work before we stop. By doing this the furnace starts off well on Monday morning; we of course lose the smelting of about 1600 lbs. of ore, which would make, say 800 lbs. of iron, this with half a cord of wood, to raise our steam, and an hour or two of extra attention on stopping and starting, the whole amounting to 10 or 12 dollars of an apparent loss. After blowing 14 weeks, we had to blow out in consequence of the temp-stone giving away. We averaged up to this time 25 tons each week of six days; then repaired the hearth, and started again, and have been blowing now over five weeks, averaging about 32 tons each week of six days. For a number of years before this, our average has been about 20 tons per week, consuming from 300 to 325

bushels of charcoal for each ton of iron made. So far this season we have made a ton of iron out of about 170 bushels of charcoal, hearth measure, our stock of coal and ore no better, if so good, as formerly, our charcoal being near one-half out of white pine wood. The difference in the working of the furnace, the yield, &c., must be attributed to the alterations made in the furnace. The above apparent loss is small, when compared with many other occupations, and especially small, when compared with violating the express command of *Him* who holds life, happiness, the elements, and all things at his command.

Wishing you success in your labors of love,

I am respectfully your friend, .

MARTIN BELL.

AN EXTRACT FROM DR. DURBIN'S SERMON

Preached at the last Anniversary of the Association.

“Those powerful and prosperous nations which composed the Roman empire during the first four centuries, are living monuments of this form of the divine vindication of the Sabbath. Upon the attainment of political liberty and power, they come to regard the holy Sabbath as a day of festivity and pleasure ; and the decline of their prosperity and liberty is measured by their increasing desecration of the Sabbath ; until the Mahomedan power, the scourge of God, crushed them to the earth, and for a thousand years their necks have bowed to this iron yoke. The history and present condition of modern Europe will attest the same divine vindication. Draw her map with light and shade according to the political, spiritual and physical conditions of her people, and you will find the light and dark parts will correspond with the observance or desecration of the Sabbath. Why has France for half a century, and at an immense expediture of blood and treasure, endeavored to establish a free and happy Republic without success ? She knew not, and knows not yet, the sacred rest of the Lord's day. The mysterious and all prevading power of this first institution of religion is necessary to the national liberty of a wealthy and powerful people. Even in Germany there is great difficulty in establishing popular and constitutional liberty among the most intelligent and frugal people on the continent of Europe. Has the general desecration of the Sabbath no influence on this great national movement ? There people regard it as a day of amusement, upon which, after public worship in the morning, they repair to the *cafes* and public gardens to feast, to play and enjoy music. Look at the condition of quiet Sabbath-keeping Scotland, and of merry England, where the Lord's day is hallowed by the nation, as compared with wretched Ireland, where it is desecrated to a very great extent, as it is in the Roman Catholic countries in the South of Europe. If we turn to America, what do we behold ? The South American States desecrate the Lord's day from the rising to the going down of the sun : and what have we to say of their past and present condition ? with a bright sky, rich valleys and lofty mountains, large rivers and fine lakes, mines and minerals ; with innumerable proclamations in favor of liberty, and bloody struggles to establish it ; they are poor, degraded and enslaved. With gratitude, and I trust with impartiality, we may turn to our own country, the brightest and happiest land the sun now shines on, and ask, is not the history of her prosperity closely blended with her most marked, if not only distinctive national trait, her reverence for the holy Sabbath ? There is not a land under heaven in which the Sabbath is so generally observed as in the United States. May she know the secret of her prosperity, and secure it by a still better observance of the Lord's Day.”

LIST OF LIFE MEMBERS.

Rev. William Mitchell, constituted by Methodist Episcopal Church, Hollidaysburg.

- | | | | |
|--------------------|---|------------------------------|--------------|
| “ John M’Kinney, | “ | Presbyterian Church, | Alexandria. |
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| “ James S. Woods, | “ | “ | Lewistown. |
| “ H. T. Heister, | “ | St. Mark’s Episcopal Church. | |
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“ Richard Newton, “ S. School of St. Paul’s Episcopal ch. do.

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“ G. W. Hemperly, “ collection at Middletown.

Mr. Samuel Irvine, donation of Miss R. Irvine, Newville.

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Rev. T. M. Boggs, collection from his congregation at Mount Joy.

“ P. J. Timlow, “ “ Ladies of Leacock.

“ H. L. Baugher, D.D. “ Christ Church, Gettysburg.

“ J. C. Watson, D.D. “ Presbyterian Church, Gettysburg.

“ John F. Mesick, “ German Reformed Church, Harrisburg.

Mr. J. M. Awl, subscription, Harrisburg.

Rev. Kingston Goddard, donation of J. Parker, jr. and E. W. Lehman, Philadelphia.

Twenty Dollars constitutes a Life Membership in this Association. Certificates will be forwarded for the same to Life Members.

Donations may be sent to MR. MARTIN BUEHLER, Treasurer of this Association, No. 195 Market Street, or to the Rooms of the Society, No. 144½ Chestnut Street, care of WILFRED HALL, Esq. Corresponding Secretary, Philadelphia, Pa.

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DONATIONS AND SUBSCRIPTIONS TO THE PHILADELPHIA SABBATH ASSOCIATION,

From February 1st, 1848, to February 15th, 1849.

<i>Collections in Harrisburg,</i>			Amount brought forward,	\$ 914 33
Presbyterian Church,	\$ 54 00		Leacock Presbyterian	} 20 00
German Reformed,	27 75		Church by the Ladies	
Methodist Episcopal,	20 75		Petersburg, Adams Co.	1 29
Sundry Persons,	10 50		Gettysburg Christ Ch.	20 50
		113 00	“ Presbyterian,	20 00
Mercersburg, Balance,	1 44		“ German Refd.	8 50
African Sunday School,	1 56		Rev. Mr. Holland,	50
		3 00		49 50
Nashamony Church,	-	6 10	High Spire,	2 95
Cohocksink S. S.	-	20 00	Danville per O. S. P.	30 00
Norristown,	-	9 36	Danville, Northd. Blooms-	} 14 75
Manayunk,	-	3 42	burg, Berwick and Pitts-	
Moravian Church,	-	25 75	town, per C. Wood,	} 21 00
Middletown,	-	23 00	Sabbath Ass. Milton,	
Newport,	-	13 25	Church of the Epiphany,	} 10 00
Lancaster,	-	58 25	per E. Locke, Treas.	
Selinsgrove,	-	4 28	Sixth Presb. Church, S.	} 10 00
Carlisle,	-	22 81	School class, No. 2,	
Dauphin,	-	10 87	Rev. Mr. Rood's Church,	7 00
Newville,	12 00		John Brewster, Shirleysburg,	80 00
Miss Ruth Irvine,	40 00		Bridesburg Presb. Church.	10 00
Mr. Jacob Swoyer,	2 00		John A. Brown,	100 00
Balance former account,	5 25		George H. Stuart,	50 00
		59 25	Eckel, Raguel, & Co.	50 00
Mifflintown,	-	12 25	J. S. Kneedler,	10 00
Lebanon,	-	7 12	Robert Earp,	20 00
Marietta,	-	1 00	Humphreys & Dutilh,	20 00
Maytown,	-	2 05	Reed & Brother,	20 00
Mount Joy,	-	26 10	J. Walton,	10 00
Lewisburg,	-	43 13	Harris & Leech,	10 00
Columbia,	-	55 50	Heiskell & Hoskins,	10 00
Hollidaysburg,	-	38 74	Wm. S. Martien,	2 00
Duncansville,	-	5 60	Abraham R. Perkins,	10 00
Lewistown,	-	33 50	J. Fassitt,	10 00
Mechanicsburg,	-	15 35	H. J. Williams,	10 00
Silver Spring,	-	8 00	E. F. Backus,	10 00
Chambersburg,	-	22 00	Samuel H. Perkins,	10 00
Mauch Chunk,	-	15 75	J. W. Paul,	10 00
Hazleton,	-	32 41	William Wurts,	10 00
Beaver Meadow,	-	22 75	Mrs. T. Fassitt,	10 00
Summit Hill,	-	29 24	M. W. Baldwin,	10 00
Catasauque,	-	5 00	Cash, S.	5 00
Allentown,	-	25 50	Cash, J. B.	5 00
Easton, per O. S. P.	106 00		R. E. Matheys,	3 00
M. E. Church,	15 57		Alexander Fullerton,	5 00
Boatman,	23		Ambrose White,	5 00
		121 80	Cash,	1 00
Millerstown,	-	19 20	James R. Campbell,	5 00
Amount carried forward,	\$ 914 33		Amount carried forward,	\$ 1591 82

Amount brought forward,	\$ 1591 82	Amount brought forward,	1890 35
E. S. Whelan,	5 00	F. V. S.	2 00
Mrs. E. P. Wilson,	5 00	C. Cornelius,	5 00
Thomas Roney,	5 00	Cash,	2 00
J. Donnell,	2 00	James Field,	4 00
J. Altemus,	3 00	Wm. F. Geddes,	5 15
J. Claghorn,	3 00	Wm. T. McNeely,	3 00
U. M. E. Ch. per J. J. Boswell,	30 43	R. Wallace,	2 00
Joseph Parker, Jr.	10 00	Mrs. Manderson,	1 00
E. W. Lehman,	10 00	W. Fouchi,	2 00
Charles Parker,	5 00	M. Campbell,	2 00
D. Milne,	2 00	Wm. Bucknell,	15 00
T. Earp,	5 00	Gilbert Combs,	5 00
Tingley & Burton,	5 00	H. A. Bower,	5 00
Ephraim Clarke,	5 00	John C. Farr,	5 00
Isaac R. Smith,	5 00	Charles Harkness,	5 00
L. Jewell,	5 00	Wm. Goodrich,	5 00
First Baptist Church,	21 60	M. Walker, Jr.	3 00
Thomas Wattson,	5 00	J. Simmons,	1 00
D. Weatherly,	5 00	Isaac S. Williams,	2 00
Second Female Bible Class	} 5 00	E. D. Tarr,	5 00
St. Andrews E. Church,		Rev. J. Ely,	3 00
Hugh Elliott,	10 00	Martin Bell,	5 00
Cash,	1 50	Yard & Gilmore,	5 00
E. Woodward,	3 00	Wm. S. Boyd,	10 00
James Dunlap,	5 00	James Barratt,	5 00
J. McLanahan,	5 00	Cash,	1 00
James Bruen,	5 00	S. & E. Castner,	3 00
G. W. Fobes,	5 00	Cash,	1 00
J. R. Gemmill,	10 00	Cash,	1 00
David Lapsley,	20 00	S. & W. Welsh,	10 00
Thomas Fleming,	20 00	John Welsh,	5 00
H. L. Hodge, M. D.	5 00	E. Lincoln,	5 00
Mrs. H. Whitehead,	5 00	Cash, \$ 1, and \$2,	3 00
C. Macallister,	5 00	S. Grant,	5 00
Morris Patterson,	5 00	Rowley, Ashburner, & Co.	3 00
Cash,	2 00	L. F. Roberts, Chester Co.,	2 00
Cash,	1 00	John Smart,	2 00
N. L. Hatfield,	3 00	R. Looney,	1 00
Mrs. C. Field,	2 00	Rev. J. Kinnard,	1 75
H. H. E.	2 00	S. W. Stockton,	12 90
C. S. Wurts,	5 00	Rev. R. Adair,	5 00
Mrs. M. R. Wetherell,	5 00	Juvenile Mis. Society of the	} 4 75
G. L. Ashmead,	3 00	9th Presb. Church,	
W. S. P.	1 00	W. McCammon,	1 00
D. W. Prescott,	5 00	Second Ass. Congregation,	} 8 00
S. W. C.	1 00	per J. R. Dickson,	
Alexander Read,	2 00	George B. Reese,	5 00
Samuel Powell,	2 00	Daniel McIntire,	10 00
J. J. Mason,	2 00	Alexander Symington,	5 00
Mrs. H.	4 00	Archibald Robertson,	10 00
J. Sibley,	5 00	Hacker, Lea, & Co.	10 00
R. B. Potter,	5 00	Tingley, Caldwell & English,	10 00
G. C. N.	1 00	D. S. Brown, & Co.	10 00
G. T. B.	1 00	Stone, Slade & Farnum,	10 00
Amount carried forward,	\$ 1890 35		\$ 2142 90

Amount brought forward,	\$ 2142 90	Amount brought forward,	\$ 2177 90
Worrells & Coates,	- - 10 00	John Grigg,	- - 5 00
T. P. Remington,	- - 5 00	D. B. Hinman,	- - 5 00
Dulles & Aertsen,	- - 5 00	Cash, \$ 3. Cash, \$ 2,	- - 5 00
Fales, Lathrop & Co.	- - 5 00	Michael Reed,	- - 10 00
J. B. Okie,	- - 5 00	Collected by W. Hance,	- - 18 00
F. V. Krug,	- - 5 00	Cash, P.	- - 5 00
Amount carried forward,	\$ 2177 90		\$ 2225 90

Philadelphia Sabbath Association in account with M. BUEHLER, Treasurer.

	Cr.	
February 16th, 1848, By balance on hand,	- - - - -	\$ 34 44
“ Subscriptions and Donations during the year,		2225 90
		<u>\$ 2260 34</u>

Dr.

To amount paid	
<i>Agents</i> , Rev. O. S. Powell, and Rev. Jeremiah Miller,	} Salaries,
<i>Missionaries</i> , Rev. William Hance, Rev. Chas. Wood,	
Mr. James Pearson, and Mr. E. M. Long,	
Paid the same for travelling expenses,	- - - - - 288 99
Paid printing report, and bills, room rent, and incidentals	- - - - - 224 42
Balance on hand,	- - - - - 89 11
	<u>\$ 2260 34</u>

The undersigned appointed a Committee by the Sabbath Association to examine the Treasurer's account, hereby certify that they have compared the above account with the vouchers and find it correct, leaving a balance of eighty-nine dollars and eleven cents.

MILTON SMITH, } Committee.
ISAAC SULGER, }

February 22nd, 1849.